

# Zion's Herald.

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## Zion's Herald.

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### THE NEW YEAR.

BY REV. MARK TRAYTON.

Hail the New Year, with smiling face,  
Hope sparkling in her virgin eyes,  
Like goddess veiled in matchless grace,  
Descending from the starlit skies!

Her ruby lips breathe welcome fair,  
Her hands with buds of promise filled;  
And odors fill the trembling air  
As erst from Eden's bloom distilled.

"Bring," she says, "a priceless boon  
To all who, cheerful, take their task.  
Time the rich warp for life's swift loom,  
Your life-work is the wool I ask."

All! few from their experience learn  
The present moment's priceless worth!  
Few to those simple tones will turn  
From scenes of folly, noisy mirth!

True wisdom hears from parted hours  
The lesson which to-day demands;  
We feel and sigh o'er wasted powers,  
The unpaid toll of weary hands.

Why tread the same rough paths again?  
The vanished hopes, the fruitless quest?  
Their shadows only now remain,  
While bitter memories fill the breast.

### PIKE'S PEAK.

BY PROF. A. B. HYDE, D. D.

The Peak, grim and imperious, is seen over a region so wide that it was the early name for the country which it surveys, "Colorado," being a title by many years more recent. Life in this monarch's domain (his sway, like Victoria's, is nominal and his kingdom only ornamental), is proceeding with a steady increase of energy and a constant unfolding of resources.

Methodism flourishes under his shadow. Five new churches are just now finishing in Colorado. These are all good and comely; and the one at Leadville is particularly large and beautiful, and is well filled in that city of perennial snow and sin and silver. At South Pueblo a society has been formed by conversions, and almost in a day a church for one hundred and fifty members is needed. In Denver, on the morning of Nov. 14, \$40,000 were given to begin, on a site well chosen, the St. Paul's, an edifice which will be a central home most helpful to the kingdom of Christ and worthy of the city and of Methodism. In all this the aid and comfort given by our resident Bishop Warren and his generous house are deeply felt and gratefully acknowledged. A thousand members were last year added to the societies in our Conference. Twice as many are in this year's intention. There are so many places where there is no Gospel service, that the hearts of our untiring presiding elders are sorely tried. The contributions of last year went so far beyond the million-line that there is this year no shrinking from any line that is likely to be drawn.

Denver is steadily assuming more of a metropolitan character. The Chamber of Commerce has just opened a free library of several thousand volumes, and a museum in which all that is left of our splendid animal life will find refuge and taxidermy immortality. The benevolences of a great city are in full growth—and its vices too. Our liquor trade is three millions yearly. Prohibition is rapidly growing, polling this year sixfold its last year's vote. In Weld County (as large as Massachusetts) only two towns sell liquor; and Greeley, its capital—clean and prosperous, the finest of Colorado towns—has never had sale of liquor. In the county is no pauper, and in its jail but one criminal, and he a "tourist." The new State Capitol is in building, with proportions worthy of a great State. The population, with transients, is near 100,000. New railroads are making connections with the East and the Gulf and are threading the passes to draw to Denver the resources of mines, forests and plains on our way. It is to be a great, magnificent city.

The University grows steadily. Its schools of Manual Training, of Medicine, and the like, are well sustained.

The success of our students is such that I give for it some credit to the exhilarating influence of our climate. About six miles from our present location in the heart of the city, is a town-site owned clear by the University. It is beautiful, looking upon the city and the mountains. This is to be the home, and in part the endowment, of the university of the future. The lots sell handsomely as an investment; there will rise a fine town; and there will be the Athens of the Rocky Mountains.

Our climate in Colorado is said to be changing. Culture by irrigation is said to bring general moisture, and some fair crops have this year been produced without irrigation. Climatic moisture would make our plains bloom, for they are wonderfully fertile, but here would no longer be a sanitarium. Even now our weather seems capricious, and invalids are not sure of finding what they are seeking. All the diseases that came from Pandora's box seem represented in Denver. Perhaps most of them are of personal and recent bringing. Opinion on this matter is divided, and the Signal Office still gives us but twelve inches of annual moisture to forty in Pennsylvania. We shall see. If we are to lose our pure, thin air, and blue sky, and golden sunshine, as we have lost our antelopes, then goes from us that in which we have delighted, and we become like the dwellers in lands that we now look down upon and do not envy their corn and oil. We should pay dearly for their fatness, if we get it by the loss of our ethereal, semi-spiritual environment.

### VISIONS OF THE DYING HOUR.

BY REV. EDWARD A. RAND.

That is a remarkable scene in the history of the early church where Stephen, amid his persecutors, looks up and beholds the Lord Jesus. It was not a hasty, unaided vision, bringing the fancied revelation of spiritual things, but it was sight clarified by the Holy Ghost. To such, those celestial realities of the presence and peace and truth of God become human possessions. Stephen beheld this scene in which his Saviour was honored, just before death, when exceedingly thin are the separating walls between us and glory. Lange in his commentary on Genesis speaks of Jacob's dying blessing of his sons, and calls attention to the fact that "the spirit of devoted men of God, in anticipation of death, soars to an elevated consciousness," mentioning the dying Isaac, the dying Moses, and others. To this list we add Stephen, his face swept by the unutterable glory of that final hour. Christ was seen by Stephen to be standing, not sitting, like one rising to encourage an athlete in his struggle; as Chrysostom has said, or as Gregory the Great puts it, Christ was not sitting as a judge, but stands as one fighting and helping. But however interpreted may have been the attitude of Christ, there is no discussion of the point that it was Christ. Without any challenge does Stephen look up and see that memorable vision. Only they who stoned him question his veracity.

There is suggested to every one a class of cases that we may term the visions of the dying hour. Some one looks up from a bed of death and cries jubilantly: "I hear the angels sing." A child may say with parting breath, "Mother!" as if catching a glimpse of some departed parent who now comes forward to meet it. What shall we say of such cases? What if it be the Lord Jesus that is said to appear? Are these the rustling draperies of scenes that have an existence only in the imagination of the departing? These may be an exaggeration of facts, and in some cases these may be only the fancies of a brain in an unnatural state; and yet as a rule, I think some reality lies behind these manifestations. In these moments that border on eternity, when the hold of the body on the soul is very slight, is it any surprise if the soul may stray far enough beyond our position to catch of things in glory some glance hitherto unattainable? Stephen's case was that of a special illumination by the Holy Ghost, for which we have the authoritative attestation of Scripture. If we cannot in others authoritatively affirm reality of the asserted visions of the dying hour, can we deny them all? I would not for one.

### OUR NEW SUPERINTENDENT TO SOUTH AMERICA.

BY REV. J. W. BUTLER.

When the unlooked-for action of the Bishops, at their late annual meeting, was flashed to Mexico over the cable, not only the subject of these lines, but all of us were greatly astonished. We were led to exclaim, Surely the Bishops of the Methodist Episcopal Church have unbounded confidence in an over-ruling Providence! Were it not so, they would not pick up a man in the midst of great usefulness, upon whom so much seemed to depend, and start him, inside of thirty days, on his journey to a new field of labor, so far away that, in order to reach it, he must twice cross the Atlantic. This is just what they have done with Rev. Charles W. Drees, A. M., of Mexico. A month ago he was presiding elder of the Central district, treasurer of the mission, and editor of our publications. To-day he is en route for his new position as superintendent of our mission in South America.

Why he should leave us, and all the important interests committed to his keeping, we cannot say. But we see that the appropriation to South America—our second oldest mission—is considerably increased; that new men are under appointment to it, and the design, evidently, is to "enlarge and strengthen the cords" of our Methodism in that wonderfully interesting and rapidly-developing section of South America. If so, we doubt if a better choice of superintendent could have been made, especially as Rev. Thos. Wood desires to retire from the superintendency, to devote all his time and strength to educational interests—a most vital factor in all mission work.

The new superintendent was born in Xenia, Ohio, in 1851. He was converted at the early age of eleven years, and joined the Methodist Church, of which his parents were honored and influential members. Before reaching his twentieth birthday he had creditably graduated from the Ohio Wesleyan University, and three years later, from the School of Theology of the Boston University. It was at this last-mentioned place we first knew him. Scores of New England preachers will remember him while there as a thorough student and a most devoted Christian.

He was ordained deacon and elder, under the missionary rule, by Bishop Peck, at Brockton, Mass., in 1874; and, in company with the writer, sailed for Mexico, April 25, of the same year. The linguistic ability which manifested itself during his collegiate and theological course served him right well in his missionary career. Inside of six months after arriving in the country, Bro. Drees began to preach in Spanish. He soon became a recognized authority in the matter of language throughout all the mission. Indeed, from what we have heard from missionaries of other churches, we believe him to be without a superior, if not without a peer, as a Spanish scholar, in all the Protestant missions of Mexico. His ability, in this direction, has left itself stamped on the greater part of the literature which we have published.

His fraternal bearing and gentlemanly manners made him friends in all the evangelical churches in this country. His fidelity to duty and wise counsels have caused his departure to be regretted by every member of his own mission. We part from him unwillingly, but cannot help admiring the wisdom of the appointing power. Let the church now place such funds at the disposition of the missionary board as will enable them always to respond liberally to Superintendent Drees' appeals; and, if his life is spared, the whole church will see the wisdom, and have reason to thank God for his appointment to South America. Bro. Drees cannot be said to have yet reached the prime of life. Notwithstanding he has been over twelve years in this field, he is still a young man, and may yet have as many years of labor before him as he now has years of life. God grant it! Let New England Methodists pray for him.

He carries to his new field a remarkably well-matured judgment, a warm heart, a conscientious fidelity to the principles and polity of the church, and years of varied experience as teacher, editor and financier in missionary work.

Mexico, Dec. 16.

### THE MARKS OF THE MORNING.

BY REV. JAMES MUDGE.

"The morning cometh." And the signs of its coming are full of cheer. Even as in the natural world to stand on some mountain peak and watch the approach of day thrill the soul, so in hope enkindled, faith strengthened, and love enlarged, by a bird's-eye view of the tokens that tell us light is breaking and broadening all round the sky of missionary effort, and the time is not far off when darkness shall fully take its flight.

Look, first, at the island world. An entire day would not suffice to give with any detail the triumphs of the Gospel in the isles of the sea. A few items must content us. Less than seventy years ago the first missionaries landed on the Sandwich Islands, the home of ignorance, naked savages, drowned in sensuality, superstition, and the like, are well sustained.

and every form of vice. In two years a written language and literature were well begun; within four years the Christian Sabbath and the Ten Commandments were formally recognized by the government; in seven years a church was built, large enough to hold four thousand people; in ten years more a great revival broke out, so that for the five succeeding years five thousand people annually were baptized; in twenty-five years from the first this people were acknowledged as an independent nation by the leading governments of the world; and in less than fifty years from the first it ceased to be a mission field and took its place among other Christian nations. And for the last thirty years these islands have been themselves headquarters for the evangelizing of the islands of Micronesia further west, most of which are already well occupied, and contain forty organized churches with nearly as many thousand members.

If we go to the South Pacific, among the islands of Polynesia in the east and Melanesia in the west, we see like changes. The London missionaries, the Wesleyan missionaries, the Presbyterian missionaries, and the Church of England missionaries, under God, have wholly transformed the majority of these islands. Where before were adulterers, murderers, and cannibals, are now hundreds of thousands of Christians, observing the rules and enjoying the comforts of civilized life. Sir Arthur Gordon, the English Governor of Fiji, said of that island several years ago: "Out of a population of 120,000 no less than 102,000 are now regular worshippers in the churches, which number eight hundred, all well built; in every family there is morning and evening prayer; over 42,000 children are in attendance in the Christian schools."

In Tahiti, and the other Society Islands, there are scarcely any heathen left. In the New Hebrides, further west, half the islands are already occupied, and the others are soon to be taken up. In Erromanga, where John Williams was martyred, and where four other missionaries nobly fell one after another, now full half the people are Christians. In Angu-tum, where John Gedde labored alone for years, with constant attempts upon his life, the whole island has long been converted. And behind the pulpit in that great church is a tablet to his memory with this inscription: "When he came to this island, there was not one Christian; when he left, there was not one heathen." In New Zealand the fierce Maories have been very largely brought to Christ. In the great island continent of Australia, whose aborigines are probably the most debased specimens of the human race, it has been proved, through the conversion of numbers of these, that there are none so low but they can hear the voice of the Good Shepherd and be gathered among His flock.

If we strike across the Indian Ocean to Madagascar, we behold yet more amazing trophies of grace. The whole Christian world has looked on there in wonder. After only sixteen years of planting and training by a few missionaries amid much opposition, there came twenty-five years of fiercest persecution at the hands of an enraged heathen queen. All the missionaries had to leave the island, all public Christian work and worship ceased, thousands of Christians were put to death, and every effort made to stamp out the Gospel; but the missionaries had been able before departing to give their converts the Bible in their native tongue, and when the Queen died, in 1861, and the smoke cleared away from the scene of action, the missionaries, returning, found there had been a great increase in the number of the Christians, found seven thousand who had not bowed the knee to Baal. To-day there are over 70,000 church members, and 250,000 adherents to Christianity. Truly, "the blood of the martyrs is the seed of the church."

Similar marvels are being wrought to-day in Japan. A missionary said in my hearing, "Japan has made as much progress in all that relates to real civilization in the last thirty years as any other nation ever did in three hundred years." And this is true. But it is not yet half of thirty years since the open preaching of the Gospel was allowed, and the first Christian church was formed. Beginning with eleven communicants in 1852, in 1878 there were 1,200, and by 1880 there were 3,500. In 1883 the power of God came down upon the meetings of the native Christians in a wonderful way, and 1,600 fresh converts were baptized. In 1884 there were 2,600 additions, in 1885 over 3,000 additions, and this year of 1886 there have been fully 4,000. So that now there are no less than 16,000 members of evangelical Protestant churches in Japan, only fourteen years from the formation of the first church. And so rapid is the development of the native Christians, it is thought by some that in fourteen years more, by the end of this century, the work of foreign supervision in Japan will be ended and the missionaries may pass on to other countries. It certainly will be so if the Christian Church does its duty. "What hath God wrought!" we well may say, for this land.

In China, Japan's great neighbor, things move somewhat more slowly, but still they move grandly. It is only forty-four years ago that the five treaty

ports were opened to foreigners, and missionaries were allowed to reside in China. It is only twenty-five years since the treaty of Tientsin secured larger liberty for missionary effort. And so hard proved the soil that twenty years ago there were only 3,000 native Protestant communicants in all the empire. Now there are 30,000, with 150,000 adherents, more than half of which have been gathered within the last nine years. The great famine, in 1878, when twelve millions are believed to have perished, and when thousands of dollars were distributed by Christian missionaries among the perishing, opened the eyes of great multitudes—as a similar state of things did in India—to the vast difference between Christianity and their own religions. They said, "This is new; we have never seen anything like this;" and they came to Christ. There are now over thirty missionary societies represented there, with a force of 900 missionaries, men and women. The hospitals that are being so rapidly and solidly established are making a profound impression upon the people. The mission presses are most effectively bombarding the public mind with truth. And the long, patient, preparatory work will soon yield far larger results.

And now, what shall we say of India—India, where Christian missions have their largest development; where is the most numerous body of missionaries, the largest outlay of money, the best facilities for labor? It was there that Wm. Carey, landing in 1793, with the glorious motto, "Attempt great things for God; expect great things of God," really inaugurated the modern missionary enterprise. It was there that Thomas Coke, the father of Wesleyan missions, on his way to Ceylon, in 1814, laid down his life for Christ. It was there that Adoniram Judson suffered, and toiled, and laid the foundations of a magnificent work, sending home from Rangoon, in 1816, to friends in America, the inspiring words, "Do you ask what prospect of ultimate success there is? I reply, as much as there is in an almighty and faithful God who will perform His promises." There toiled the seraphic scholar, Henry Martyn; there Bishop Heber gave up his great love to God; there Dr. Duff lavishly expended his gigantic powers; there the truly noble Sir Henry Lawrence "tried to do his duty;" and there the Christian soldier, Sir Henry Havelock, exclaimed in his last moments, "For more than forty years I have so ruled my life, that when death came, I could face it without fear." Long indeed is the line of Christian worthies—time would fail to tell it fully—that on this consecrated soil have counted not their lives dear unto them, that they might war a good warfare for God.

And what has all this splendid self-sacrifice accomplished? Figures can show but little of it; yet there are fully 600,000 Protestant native Christians there to-day, besides the hundreds of thousands that have gone up to God. In one year—1878—after the great famine, no less than 60,000 in Tinnevely and among the Telugus were added to the Protestant communities. In the State of Travancore, out of a population of 3,000,000, there are over 60,000 native Christians, or nearly twenty per cent. of the whole. I have preached in a church at Nagercoil in that State, close to the southernmost point of India, which would hold two thousand people; and such was the faith of the missionary who laid the corner-stone of it, more than forty years ago, that he planned it of this size, although at that time only half a dozen members had been gathered.

The membership of the native Christian Church in India is doubling every ten years; and the time is fast approaching when it will quadruple. Immense changes are going on under the surface; changes in government circles; changes in native circles; changes in public sentiment—such as the growing friendliness and lessening prejudices of the people toward Christianity and its preachers, decreasing faith in Hindooism, growing reverence for the person and name of Christ; readiness to purchase and read the Scriptures. The time was, not very long ago, when the people were afraid to touch our Christian books—would not receive them as a gift; then the time came when they were glad to get them, for nothing; now they gladly purchase them, and in some districts our book-sellers outsell the Hindoo hawkers. The time was when the name of Christ on a book hindered its sale; now it helps. The educated classes who have not become Christians as yet have lost all confidence in their own sacred books, for they have discovered them to be full of lies regarding the physical world. The power of the Brahmins is nothing like what it once was. Temple property has vastly decreased in value. The conviction is widespread that Christianity will be the future religion of the land.

When the sceptre of India lapsed into Christian hands a century and a quarter ago, 3,300 years with Buddhism and Mohammedanism unseathed. Its stability had been anchored of caste, the old vessel had ridden securely through the raging tempest. But now caste is steadily yielding, and Hindooism is fast disintegrating. Said a thoughtful Hin-

do to the missionary Leupolt, a few years ago, "After all, what did the Mohammedans do? They broke down a few bricks from the top of the wall; but you missionaries undermined its foundation by your preaching and teaching; and when a great rain comes, the whole building will go down with a crash." So it will, and thank God, that great rain is coming! The clouds are already gathering; and when they burst in mercy over the crowded plains of India, when God's Spirit shall be poured out there in copious measure, as some day it will, a nation will be born in a day.

Passing on west to the Turkish Empire, we find there, also, abundant cause for thanksgiving. In forty years the number of organized Protestant churches had increased from four to one hundred and thirteen, one quarter of which are wholly self-supporting, and the remainder partly so. Almost the whole liberal education of the land is in the hands of the missionaries, chiefly the American missionaries. There are 15,000 pupils in the schools and colleges of the American Board alone, and almost as many more in the other missionary institutions. The fame of Robert College at Constantinople, and of the Syrian Protestant College at Beirut, has gone out into all the world. So has the glory of the translation of the entire Bible into Arabic, and its marvelous popularity. The Presbyterian Mission Press at Beirut turns out in a single year nearly eight million pages of Scriptures and five-and-a-half million pages of other Christian literature. From Constantinople alone two million copies of the Word of God have been issued, and two-and-three-quarter million copies of other Christian and educational books. These are elements of power whose effect is beyond computation, and which are steadily transforming the land.

And then, last of all, there is Africa, the dark continent, so long cursed by the slave trade and by Christian rum, buried so deep in despotism and misery. The last decade has seen no more inspiring sight than the brighter prospects which have come to Africa. Something had been done before—much in one sense. Four thousand negroes had been gathered into Christian congregations even in black Ashantee. Liberia was a spot of light on the dark coast; and, still more, Christian Sierra Leone, with its 32,000 attendants on divine worship. On the Gold Coast the Wesleyans had a similar number of adherents. In the Yoruba lands, north of the Niger, the Church of England missionaries had collected six thousand native Christians. Likewise, Cape Colony in the south and the country north of it had been long cultivated. Thirteen Protestant missionary societies had labored here with grand success, and culled from among those barbarous tribes 180,000 Christians.

Yes, this was much; but with still larger hope do we hail the recent opening up of the inland regions, and the sounding forth to Christian nations the inspiring watchword, "Forward to the centre!" Truly a new era has now begun for Africa; mainly due to the toil of David Livingstone, that marvelous man, whose career is well epitomized and explained by the birthday entry in his journal, the next to the last, "My Jesus, my King, my Life, my All, again I dedicate myself wholly to Thee." When he died, at Bangweilo, in May, 1873, after forty attacks of fever, he had made Africa's evangelization sure. And now from all sides heroic men—chief among them William Taylor—are pressing into the interior; are establishing colonies and stations on the shores of the great lakes and the banks of the mighty rivers; are making converts that shrink not from the fires of martyrdom; and are laying foundations that shall eventuate in redeeming to God all those immortal millions. Hallelujah! Hallelujah! "Blessing and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen!"

### HOW MUCH SHALL IT BE?

TO THE PREACHERS OF THE NEW ENGLAND CONFERENCE.

The General Committee, on very urgent representation of Bishops and representatives from your Conference, changed your apportionment so as to aid you the most possible, giving you four-sevenths of all you shall raise during this fiscal year. In addition to this great concession, the Medford church was taken out of the list of churches which could not be helped because of its exceeding ten thousand dollars in cost, and by special action of the General Committee was referred to the Board with power to act. The Board had before it this case, and also the 1st Swedish Church of Boston, and promptly went to the utmost extent of its authority by giving to each one-half of all the money that shall accrue to the credit of the Conference before its next session in April. The action of the Board has been prompt and hearty in doing all that the General Committee gave them power to do.

The question at the head of this article now remains to be settled: "How much shall it be?" This will be determined by the collections. If the Conference only raises the \$1,593 raised last year, these two needy and deserving churches will get less than \$500

each. It is possible for the Conference to put it in the power of our Board to give each of these churches the \$1,000 asked for each, and at the same time to place \$1,500 in our hands with which to help the more needy of the South and West.

To raise \$3,500 in three months means earnest work by every preacher and presiding elder; and that immediately. The offer of the Board extends only to the next Conference session, and expires then. Both of these enterprises must be helped immediately, or not at all. Will the presiding elders and pastors help to secure the needed aid? In a time of great distress and need in all the frontier, with a hundred emergencies unanswered in the South for lack of money, the General Committee have added to the burdens of frontier Conferences in order to add to the credits of the heroic and greatly overtaxed churches of New England. If things take their course, and no extraordinary effort is made, this kindness and consideration will be unavailing.

This last year, out of 228 charges in the Conference, 89 raised nothing for Church Extension, while a large number raised so little that it seemed that the pastor took money from his own pocket to conceal the fact that he took no collection. The result was, that all New England raised \$1,592. The credits on this basis would be \$900—not enough for either of the needy churches. If the 89 churches take an average collection, these alone would add only \$1,019, making only \$2,611—a sum still too small to give such a credit as these churches need. If, then, the seventy churches that "killed the collection in an omnibus" will give us a separate day for Church Extension, the whole matter will be solved. If the pastors try only to raise their apportionment, the amount cannot be reached. More than one-third last year raised nothing. New England had the banner for the largest number of charges giving nothing for Church Extension; Mississippi came second, Detroit third, New York East fourth, Southern sixth, and New England Southern sixth. Many of the charges omitting in three of these Conferences are places supplied, which makes the comparison more difficult. But the presiding elders in all of these Conferences possibly could improve the record a little by immediately sending out the apportionment anew, and urging the churches having pastors to raise as a minimum one-third more than the amount asked, and many of them must raise several times the amount of their apportionment.

Between this and Conference time 228 pastors need to preach on Church Extension, and use the song services and maps to educate their people; and then they will report \$3,500 in full, and the needy cases will be relieved. The only one of the connectional societies that constantly gives to New England Conference needs her help to help these churches.

What does "New England" say?

W. A. SPENCER.

### Our Exchanges.

BY EDITOR.

**Our Danger and Our Defense.**—Gluttony grows out of the love of food; drunkenness out of the love of stimulants; and fornication out of passions bestowed upon us for the divine glory. Our propensities are good things when controlled, but terrible when they control us. It is the office of religion to set conscience on the throne, and to subordinate our propensities and passions to its sway.—*Holston Methodist.*

**See What Men Demand.**—Just as the "basis" broadens, the superstructure shrinks. All the "large sects are definite and dogmatic. It is the fashion to deify creeds. But sharp, clear, pointed affirmatives are what nine men out of every ten will be attracted to. Generalities may diffuse sentiment; they gather no armies.—*Christian Leader.*

**We Demand the Best.**—In this country a theological seminary is not a nastic cloister, in which speculations and hypotheses can be labeled with some great name, and stored away as innocent abstractions, sustaining no perceptible relation to common life or service; it is rather a living fountain, from which what is taught flows out poisoned with error or freighted with health and blessing; to be at once received by the people, and transmuted into conviction, character, activity.—*N. Y. Evangelist.*

**Give us a Surprise All Around.**—In the public speaker, surprise is an important element of success. It serves to arouse the attention of the hearer, and to keep the mind in a receptive condition. The speaker who opens the path ahead of him has gone far to satisfy curiosity, and hence to deaden attention. Surprise lends freshness to truth. It may be an old truth, but it turns up in a new form, or comes in at an unexpected moment, or in hitherto unobserved relations.—*Western Christian Advocate.*

**Coming to See it More and More.**—The ravages made by over-indulgence in intoxicants have for generations (and rightly) claimed the grave attention of the community. Sooner or later—and the sooner the better—they must be faced, and, if possible, overcome. Spoiled lives, broken homes, ruined prospects, are not a pleasant picture for any serious man to contemplate; and if any portion of the people have made themselves ready to wrestle with the difficult problem, and have discovered, or even think they have discovered any practical means of prevention, they can find ready and eager listeners.—*N. Y. Herald.*



## Miscellaneous.

## A SERMON.

BY REV. L. B. BATES, D. D.

[Preached in the Seamen's Bethel, East Boston.]  
Text: "Will Thou not revive us again, that Thy people may rejoice in Thee?"—PSALM 85: 6.

God's people of olden time were conquered and carried into captivity. They suffered, but in their faithfulness were delivered. Just as soon as they were delivered from the Babylonians who were their enemies, and had got back home, back to their own country, and to their own land, they began to pray for a revival. It may be, had they prayed for a revival and enjoyed it, in the first place, they would never have been taken captive. In their strength, in their numbers, in their virtues—for they had virtues—it may be they had trusted too much, and the enemy had overpowered them. But now they were delivered from their foes, and looking out upon the hills of the country they loved and possessed, first of all they prayed for a revival of God's work. Of course this looked to a general revival; it had to do with everything, not only spiritual affairs, but material affairs. They understood, just as God's people understand today, that spiritual renewal is always followed by temporal blessing. It is impossible for any city, or any state, or for any nation, to faithfully serve God without being blessed financially. The one is sure to follow the other. You remember, all of you who are old enough, the great distress of 1857. It had been coming on for some years, but it culminated in 1857. There were suffering all over the country, and the people turned to God. The winter of 1857 and the spring of 1858 witnessed the greatest revival this country ever knew. It was a remarkable revival in 1857 at the time of the Miller excitement, a wonderful revival, but the revival of 1857-58 far surpassed that. This later revival spread all over this land, and thousands of churches were profited by it. Thousands share in the fruits of that revival today. There are members of this church who were brought to God in the revival of 1857-58, in different localities, and who now find a home here.

## THE NECESSITY FOR A REVIVAL OF GOD'S WORK.

This is found in the condition of all society. God's work claims the supreme attention of mind and heart. The world claims the same; and unless men are religious, they are likely to yield to the world, and generally do yield to the world. There are some exceptions. A few men who turn away from the claims of the world; but the natural result is, without a revival of God's work, the multitude turn away from God; not all at once, but step by step forgetting God. If we trace out this declension we shall find, perhaps, not one in a hundred who stands upon his feet and deliberately says, "I will not serve God; I will not keep the Ten Commandments; I will not be a Christian; I will not be in a hundred, if you do not in a thousand, or in ten thousand, but step by step men withdraw themselves from God, thinking of themselves, thinking of their business, thinking of profits, thinking of worldly gains. In no generation of the world has the profit of the world, its gain in gold, in silver, in stocks and bonds, been so loud, as in the generation in which we are living. In 1853, in this country, there were eleven millionaires—think of it! In 1883 there were five hundred. The whole financial aspect of the country had changed in twenty years. In 1855 we have reported 550 millionaires. One is living in the country worth one hundred and fifty millions. What a change has come over society! This shows the claims of the world. It says: "I have gold, I have silver, I have bonds, I have stocks; I will give you to you." Of a population of fifty-five millions, only 550 have reached this millionaire line; the multitude are still struggling for the world, and not grasping it. Thousands find themselves today still pursuing this object, and not obtaining it.

Then there come not only these material temptations, but there comes this plea from the heart. The world says, "I will give you not only gold and silver, but I will give you pleasure, I will give you peace, I will give you comfort." Alas! it cannot fulfill these promises; and the men who have gold and silver, and stocks and bonds, and personal property, and real estate, tell us that all these do not satisfy—"Is there not something else?" And this is not the worst. Turning away from God, the multitude not only seek after the world's pleasures, the joys of the world, but the sins of the world. These sins are numerous. The multitude, through appetite and passion, destroy their own powers, weaken the intellect, destroy the conscience, until a man's conscience seems hardly to admonish him when he is doing wrong; that is, he is not conscious he has resisted so long. Look at a group of men on the ferry-boat, not in Africa, but in Boston. It struck hard, and one of them fell, and twenty men swore. They were not a pack of Huns, or Hottentots, but intelligent gentlemen, dressed in broadcloth, business men and merchants of our city. Tell me what good was done by it? Were they any more manly for swearing? Did they help anybody? Did they do anybody any good by swearing? No; no. And yet there were men and a dozen boys looking who heard them—good boys who did not like to hear them; but they heard it, and it made its impression on the mind. Such is the power of sin on the mind. Each of those men, the first time he uttered an oath, trembled. It was a little oath, but it shocked him. He said, "I would not want my mother to hear that." But now he can swear before his mother, and swear before his wife, and his wife will hear him. There was a time when he would not listen to him, but would go away from his presence. What has produced this? The drifting of the tide, away from principle, away from truth. In the bitter cold of last evening fifty men staggered to the door, and wife and child, or mother, let them in, and soon they were in a drunken sleep. The wife or mother waits for them till eleven, or twelve, or one o'clock. I pass, sometimes, through these streets on errands of mercy to see the sick or the dying, and I see lights burning. I say to the policeman, "Is some one sick there?" "No." "What is that light burning for?" "Some mother waiting for her impenitent son to come home." "Why doesn't she retire?" "She is afraid of the result." That son was once a good, pure, lovely child. Step by step he has gone on, until now he grinds that mother's heart to powder.

This is the power of sin. There are thousands of other outcomes. We might speak of the disregard for the Sabbath. It was not so once. Men who never go to church now in Boston, once did go in their country homes, or perhaps here. They stayed away once or twice; it was easy to stay away then. They looked at another man. "He never goes to church, why should I go?" So the two stayed away, and a third joined them, and it multiplied till scores, and fifties, and hundreds stay away. What shall change this? Can human science change it? They want to. We have in Boston three hundred human organizations. There is not one of them that claims to change the lives of men; there is not one of them that claims to change the hearts of men. They are human organizations. Science comes and says, "Be my student; I

will do something for you. I will give you wisdom." "But, Science, can you take a man of the world and make him love God?" "I want to do it." "Can you do it?" "No."

Do you know how long it takes Boston to educate a man? The teachers want to commence with a boy when he is five years old. They want to send him to school ten months in the year till he is twenty-two years old. Then they send him to Germany for four years more, and bring him home twenty-six years old, just ready to enter life. Suppose you educate your boys, educate them in your schools from five years old to twenty-six; put them through all your systems, all your schools, all your colleges, all your seminaries; and then send them to Germany for four years—what will you bring back to us? You do not know; you hope to bring back a scholar. This is what worldly wisdom does. God's people meet all this by the prayer of the text, "Will Thou not revive us again, that Thy people may rejoice in Thee?" Declension in religion, declension in love toward God, declension in departing from the truth—all the evils of which we have spoken, and all other evils, are remedied. One of the best evidences that we are Christians is the sorrow that is in our hearts because of the wickedness of our world. If a man looks on and sees the perishing around him, and does not care, he is not right himself. However low down, however far gone, still the man has a soul to save. Last evening in the little meeting below, a young convert came in with a man almost twice his size, intoxicated. He took him to a seat, sat down with him, and remained with him all the evening. The intoxicated man was quiet and peaceable. The young convert found him on the street with a roll of bills in his hands; he did not know where to go. The young convert said, "If I leave you, you will go into a saloon and stay till your money is spent." That was one of the strongest evidences of that young man's conversion—far stronger than if he had come in and said, "I believe in the church and temperance societies." It is not enough that we are saved; it is not enough that our names are written in heaven. How is it with Christ? He saved! What did He do in Gethsemane? He sweat as it were great drops of blood; for whom? Not for himself, not for angels, but for men, for every sinner. The meanest man you ever saw Christ suffered for in Gethsemane. When He said upon the cross, "It is finished," He opened the gate for man, and if he will go, he will find a Saviour.

"Will Thou not revive us again, that Thy people may rejoice in Thee?"

THE AGENCIES SECURING A REVIVAL.

The text reveals, first, prayer. "Will Thou not revive us again?" Who is it offering this prayer? The very man who led the people back from captivity. He might have said, "O Lord, revive Thy people!" but he said, "O Lord, revive us." I have no idea that this prayer was offered in public till it had first been offered in secret. This leader of God's people all alone prayed, "O God, revive Thy work!" till his heart got on fire with it. Then he prayed with a few, then he prayed with the people of the whole city: "Will Thou not revive Thy work, that Thy people may rejoice?"

In the town of W., Conn., one hundred and ten years ago, there was not a single church, there was not a Christian society. The inhabitants numbered four hundred, scattered over a farming territory. Somehow three women found out that they were proselytes to Christianity. A woman advanced in years lived in the centre of the town; a woman in middle life lived three miles away; and another, a young woman, lived three miles the other way. They had moved into the town at different times, and had found out that they were orthodox Christians, members of a church. The old lady said to herself, "I have not long to live; have I done my duty? My husband and family know that I have been faithful, but have I done my duty to the next?" She invited the others to come to her house, and they came and prayed about it, and talked about it, and finally decided to meet the next Thursday afternoon at one o'clock at a school-house and have a meeting. The old lady said to the young woman, "You can sing; will you sing?" "I will," she said; and the middle-aged woman, "You can read; will you read a few chapters from the Bible?" "I will," the old lady said, "I will read." So they came, one three miles from the old lady, and the middle-aged lady read, and the old lady prayed. A man going by with a load of wood, seeing the door open, thought to close it. He went up to the door and heard the old lady praying. It was a new revelation to him. He listened till she said "Amen." Then she asked, "Shall we come again?" "Yes; let us come next Thursday at one o'clock." He got on his horse and told everybody he saw. The next Thursday at one o'clock the three women arrived there and found the house full. They found three chairs provided for them. They went in. The young woman said, "I am too diffident to sing before all these people." The old lady said, "You must sing." The other woman said, "I cannot read before all this company." The old woman said, "You must read." So the young woman sang, and the other woman read, and the old woman prayed; and there were sobbing all over the house. In a few days they sent for a minister. There stands today that school-house stood a little white church. I have preached in it—the result of the revival prayed for by those three women. They not only prayed in their hearts, but they came together and prayed: "Lord, will Thou not revive us again, that Thy people may rejoice in Thee?"

Personal effort follows prayer. God answers every prayer that we offer to Him in accordance with His will. But there are some prayers we offer that God cannot answer without our personal efforts. John Wesley said that when we have prayed and put forth our efforts, we must act just as if everything depended upon God. Then when we have prayed and put forth our efforts, we must act just as if everything depended upon ourselves. "He that seeketh, receiveth; he that knocketh, and to him that knocketh it shall be opened." If we comply with the conditions, the results must follow. These personal efforts—there are a thousand ways we can engage in personal effort.

The Methodists of former years were noted for their religious sociability. Strangers would come to their churches. They would welcome them to a place, and when the service closed, they would converse with them and seek to know their names and residences; and after a little while, would kindly and lovingly, not rudely and abruptly, seek to know their experience—if they were Christians, if they were saved; if not, they would invite them to Christ.

A minister who preaches the gospel of Christ has not done his whole duty. How much wisdom we need—the wisdom of a serpent, and the harmlessness of doves. Think of it. "Now the serpent was more subtle than any beast of the field; and the dove is the most harmless of all creatures. There could not be a greater contrast; and the two are pointed out as a lesson to God's children. Were you ever provoked with a dove? A hawk or an eagle may have provoked you, but were you ever provoked with a dove? They were so innocent, so harmless. How about Science comes and says, "Be my student; I

through the grass, and not want to put your heel on it? God said in the beginning, "Thou shalt bruise his head." Whoever stamps upon a serpent proves God's word true. But all over this world, I am told, doves are an object of regard. They are harmless and gentle; they seem to be like the lamb. This is the disposition in which we are to engage in Christian work. At the close of some conference meeting you have the privilege of inviting men and women to Christ. If you find them provoked, do not continue the conversation one moment. How much wisdom we need! You call at the home, or at the store, or at the workshop of a man; you have come with the best of motives. If you find he is perplexed or troubled, do not urge the subject. Say you came on business, and will come again. Oh, the wisdom of serpents, and the harmlessness of doves! You call at a home where there is sorrow. You come there like a ministering angel; you call him; you help him. When the scene changes, you call again. He thanks you for your kindness. You say, "That is all right. I came because my heart had me. I have a favor to ask of you. You say you have received favor from me, now I have a favor to ask of you. I want you to love me as I love you. How many ways we can find to invite men to the Saviour!"

## LETTER FROM CANADA.

BY REV. W. S. BLACKSTOCK.

The visit of Rev. Sam P. Jones and his co-laborer, Sam Small, to the city of Toronto, has, so far as can be judged from present appearances, been productive of much good. The religious life of the community has not been stimulated to the same extent in many a day. The ministers have, probably unconsciously, caught a good deal of the spirit, and in some instances some of the style, of the evangelists. From all that I can learn from conversation with leading members of the Methodist congregations of the city, there is greater directness in the application of the truth, and greater fearlessness in the exposure and denunciation of prevalent sins (especially of those sins which are most commonly practiced by worldly church members and other respectable classes in society) than has characterized our pulpits at any time during the present generation. The laity of our churches have felt the quickening influence quite as much as the ministers. What was said of the Methodists of a past generation, in respect to their efforts to glorify Christ in the salvation of souls, is true of a very large number of the members of the Methodist churches in Toronto—"they are all at it and always at it." The result is what might have reasonably been expected: The congregations are large and attentive, and there has been a most gratifying increase in the membership of all our churches.

The work of church extension and church improvement is going on in a very gratifying manner. In the western part of the city, whether the tide of population is flowing out, two new churches have been erected on ground which has been recently taken up. The Carlton St. Church, of which Rev. Hugh Johnston, B. D., is pastor, has undergone such improvement as to make it virtually a new building. The audience-room, capable of holding about fifteen hundred people, is now one of the finest in the city. The congregation worshipping in St. Paul's, situated on Yonge Street in the northern part of the city, is moving a few blocks west, where it is building a beautiful new church. The Sherbourne St. congregation—in every respect one of the most substantial congregations in the city—is building a house which, when completed, will be one of the most beautiful church edifices in Central Canada. And what is most gratifying is, that with all this enterprise and liberality in providing for their own comfort and convenience, these congregations are not allowing these things to interfere with their contributions toward the prosecution of general church interests.

I have spoken in a former communication of the gratifying degree of success which Rev. Dr. Potts is meeting in his canvass in behalf of Victoria College. Rev. Dr. Sutherland, secretary of our Missionary Society, is full of hope in respect to the interests of the institution under his care. He is asking for a quarter of a million for missions this year, and I do not see any good reason why every cent of that sum should not be forthcoming. Our book and publishing interests, under the able and judicious management of Dr. Briggs, are "booming." The *Guardian* and the *Canadian Methodist Magazine* have, each of them, a constantly-increasing subscription list; and the numerous Sabbath-school publications, under the editorial care of Rev. Dr. Withrow, have attained to a circulation which must surpass the most sanguine expectation entertained by either editor or publisher at the time of their inception.

Next to religion, politics engages most of the attention of the Canadian people. Indeed, some one has waggishly said of Canada, that no other country in the world has so much politics to the square yard as it has. Be that as it may, one thing is certain, we have quite as much of it, as it is, as is good for us. Some of us think that, of the machine kind of politics, we have a little too much. Between the upper and the nether millstone of party some of the most vital interests of the country are in danger of being ground to powder. In the Province of Ontario, between Conservatism on one hand, and Liberalism on the other, the Roman Catholic Church holds the balance of power; and it has made the best of the opportunity which this state of things has given it, to promote its own interests at the expense of the Protestant majority. Though its members and adherents only form sixteen per cent. of the population, the Blue Books show that of all the money granted by government for benevolent purposes, exclusive of that given for the support of general hospitals, this rapacious church receives sixty per cent. And even this is but a trifle when compared with the mischievous influence which it is permitted to exert in the public affairs of the Province.

As it is with the people of the United States, so with the people of this country—nothing of a merely temporal and secular character is held so sacred as its system of public instruction. It has been our boast for many years that we possessed one of the best, if not the best, public-school system in the world. In it the late Dr. Ryerson, one of the greatest men that this continent has yet produced, bequeathed to his native country one of the most precious legacies that could be left to it. But before his body was cold in the grave, indeed, before he was dead, the Educational

Department of the Province having become a department of the government, in such a sense as to bring it within the sphere of party politics, with a cabinet minister at its head, it began to be subjected to the manipulations of the hierarchy of the Church of Rome. Though long before this an act had been passed giving this Church the right to have its own separate schools, and to tax such of its own people for their support as saw fit to return themselves to the assessor as Roman Catholics and supporters of separate schools, it was permitted to dictate the character of the text-books to be used in the public schools, in which the Protestant children of the Province were being educated. Books of English history, such as Collier's, for example, which contained anything that could be construed as having either an expressed or implied reflection upon the Roman Catholic Church, or upon those who acted in its name or in its interest in the past, were either ruled out, or subjected to a severe and rigorous process of expurgation. In one instance, Sir Walter Scott's "Marmion" had been appointed by the Minister of Education as one of the books upon which high school students were to be examined; and after Protestant parents all over the Province had gone to the expense of purchasing the book, at the beck of Archbishop Lynch, the head of the Catholic hierarchy, it was withdrawn, and another book substituted for it.

Then amendment after amendment has been introduced into the school law of the Province until not only are the Roman Catholics virtually compelled to submit to taxation for the support of separate schools, but even Protestants are forced to support them in certain circumstances. Formerly a person had to declare himself to be a Roman Catholic, and a supporter of the separate schools of his church, before he could be taxed for this purpose. But as the law stands, it becomes the duty of the assessor to enter on the roll as a supporter of separate schools every person known to be a Roman Catholic, and every one said to be a Catholic by one person—by the priest of the parish, for example. The person who pays the tax may say that he is not a supporter of separate schools, that he sends his children to the public school; but this will avail him nothing. The law requires him to be so taxed, and he cannot help himself; and when his name once goes on the assessors' roll, as a supporter of separate schools, there does not appear to be any machinery provided by law for getting it off again. He may prefer to send his children to the public schools, but even this privilege is denied him unless he goes to the clerk of the municipality and makes a public declaration in writing—puts it on record, in fact, where it may be seen by any one who desires to inquire into the matter—that he is not a supporter of separate schools, which is, of course, to put himself in direct antagonism to the most cherished policy of his church, to bring himself under its ban, to cause him to be boycotted in his business by his co-religionists, and, in many instances, to be socially and commercially ruined. In fact, all that legislative ingenuity could do, has been done to strip intelligent and liberal-minded Roman Catholics of the last vestige of liberty in respect to the education of their children.

Bad as this is, however, there is something in this mischievous legislation which has taken place at the bidding and in the interest of Rome, which is still more outrageous. Protestants are, as I have said, in certain circumstances compelled to become the supporters of the Roman Catholic schools, however strongly they may be opposed to them. Where a Protestant landlord has Roman Catholic tenants, even though he may be in the habit of paying the taxes on his property himself, the law requires that he shall pay the separate school tax. And the hardship of this is increased by the fact that this impost is generally much heavier than what he would be required to pay for the support of the public schools—sometimes amounting, I understand, to nearly twice as much. It is easy to see how galling this must be to men of strong convictions, who are conscientiously opposed to the separate school system. A gentleman of this class, in one of our cities, who had twenty Roman Catholic tenants, finding that he must either pay this hated tax or dismiss his tenants, between whom and himself there never had been any quarrel or misunderstanding, chose the latter side of the alternative, and dismissed them at once. He told them he had no fault to find with them, and that he was heartily sorry to lose them, but he explained to them the provisions of the law, which made it impossible for him, without what appeared to him to be a flagrant violation of principle, to retain them as his tenants. He accordingly gave them notice to quit.

The audacious meddlesomeness of this great politico-ecclesiastical institution extends to the prisons as well as the schools. The Catholic Church in this country furnishes a larger number of criminals in proportion to its membership than any other denomination, and this fact is put forth by them as a reason why it ought to have exceptional privileges in those institutions in which they are confined. In the Central Prison, in Toronto, this Church has what, as I understand, it has been contending for strenuously in the prisons of the State of New York: A room has been fitted up as a Catholic chapel, and it has got an ordinance passed which forbids Catholic prisoners to attend any other religious service but those of their own church, without permission from a priest. Thus has the government of a Protestant Province, with the president of the Toronto Branch of the Evangelical Alliance, a Scotch Presbyterian, at its head, entered into a conspiracy with this determined foe to human liberty, to fasten the chains upon the souls as well as the bodies of these unfortunate people. A determined effort, too, has been made

to get the warden of this prison, Mr. Massey, an excellent Christian man, and an office-bearer in a Presbyterian Church, dismissed, presumably in order that his place might be filled by a Roman Catholic. Trumped-up charges of exceptional severity in the treatment of refractory prisoners who happened to be of the Roman Catholic faith, were preferred against him; and when these charges could not be sustained before the commission appointed to investigate them, influences were brought to bear upon the government sufficiently powerful to secure the appointment of an additional officer in the office of the warden, in the person of a Roman Catholic, whose sole function appears to be to act as a spy upon the movements of that officer.

All this, too, be it remembered, has taken place, not in Quebec, but in Ontario; not where the Romanists are in the majority, but where they form barely sixteen per cent. of the population. And what is most extraordinary is, that until recently neither the secular nor the religious press had a word to say against it. Knowing that the Roman Catholic vote was sufficient to turn the scale in favor of whatever party might be able to secure it, no one dared to say a word about these flagrant encroachments upon the rights and liberties of the people lest his party might suffer at the next election. Even the religious papers, from which one had a right to look for better things, were positively dumb on the subject. As events have shown, there was, however, a limit to this forbearance on the part of these organs of public opinion. Strange to say, it was the *Toronto Mail*, a leading secular journal largely devoted to politics, and having the reputation of being the organ of a political party, that was the first to expose and denounce these things. The *Presbyterian Review*, a newspaper which is under the supervision of a committee composed of leading ministers and laymen of the Presbyterian Church, has also done excellent service along the same line. The result is, the community has become pretty thoroughly aroused. But whether the leaders of either of the political parties can be trusted to either undo the mischief that has been done, or to prevent something worse in the future, remains to be seen. If anything saves the men in power from the punishment which they richly deserve, it will be the fear that their opponents would do no better. Whether this is a good reason for shielding men who have so flagrantly betrayed their trust, I must leave the reader to determine.

Toronto, Dec. 12, 1886.

Our Book Table.

NOTES ON THE PARABLES OF OUR LORD, Fifteenth Edition, Revised, and NOTES ON THE MIRACLES OF OUR LORD, Thirteenth Edition, Revised, by Richard Chenevix Trench, D. D. New York: C. Appleton & Co. 12mo. Of the character of the original edition of these volumes it is not necessary to speak. They have long been standard works in our exegetical literature. The number of editions through which they have passed is the best evidence of the estimation in which they have continued to be held. The careful author refused to have the early editions stereotyped, in order that he might continue to avail himself of the opportunity for perfecting his work, giving the results of his continued studies. The present edition has received the last touches of a hand that no longer holds the busy pen. The work has been thoroughly revised, and the notes have been translated so as to make the book valuable to the Bible student unacquainted with the Latin, Greek and Hebrew tongues. The edition is a beautiful one, and will doubtless enter upon a fresh and even wider circulation.

LIBER AMORIS: Being the Book of Love of Brother Aurelius, by Henry Bernard Carpenter. Boston: Ticknor & Co. 16mo. Printed and bound in excellent taste. \$1.75. This is a metrical romance, executed with much poetic and dramatic skill. Its scene is laid in the first dawning of the Renaissance, and it illustrates the cry of the strongest of the human passions in the heart of one even shut away in the solitary cells of the monastery.

RISIN' DAUGHTER: A Drama, by Anna Katharine Green. New York: G. Putnam's Sons. 16mo, uncut leaves, \$1.00. This is a vigorous production. Its scene is laid in Florence. Two brothers of high station fall in love with the daughter of a wealthy merchant. After a long struggle, one of the brothers, having placed the hand of his betrothed in that of the other, takes his own life. The drama is written with much power, and becomes a painful tragedy at its close.

RECOLLECTIONS OF A PRIVATE SOLDIER IN THE ARMY OF THE POTOMAC, by Frank Wilkeson. New York: G. P. Putnam's Sons. Square 16mo. We have had the works of many officers of the great army during the late civil war, on both sides of the line, and a few reminiscences by the soldiers of the line. The latter may not be able to secure so wide a horizon, or to understand clearly the great necessities of the hour, or the reason for the plans of the generals in command, but they give us actual details of the incidents of the field, the opinions of the rank and file as to their commanders, and an inner view of the camp and battle-ground. Such is this volume of Mr. Wilkeson. He is a man of positive opinions, and speaks out his mind without hesitation. In his judgment, "the deadly failures of campaigns, the awful waste of the best soldiers the world ever saw, the fearful swelling of the public debt," was "wholly due to West Point influence and West Point commanders." The reader can see at once how fresh and fearless his book will be.

BEFORE AN AUDIENCE; OR, THE USE OF THE WILL IN PUBLIC SPEAKING, by Nathan Sheppard. New York: Putnam's Sons. 12mo, 75 cents. This book embodies a course of professional lectures, delivered to the students of the University of St. Andrews and the University of Aberdeen, Scotland. They are plain, practical and eminently sensible talks upon the way to secure an easy and effective delivery, and how to prepare a good discourse. Every position is happily illustrated. Young speakers, and their seniors also, will find admirable suggestions in this excellent manual.

Mr. Oscar Fay Adams closes his delightful series of volumes, gathering into each month choice selections from the poets who have found occasion, throughout the seasons, to sing the praises of their special characters. The last of the series is the NOVEMBER. It has quite a number of original poems, and a few of later autumnal and early winter poems. The series has gathered a marked success, and makes together an elegant holiday gift. 75 cents each.

A BANKER OF BANKERSVILLE: A Novel, by Maurice Thompson. New York: Cassell & Co. 12mo, \$1.00. This is a vivid story of a Western lawyer, and his connection with a reckless financier. It is a novel of the times—its breaches of trust and the seeking a sanctuary from punishment in Canada, with the eager pursuit of wealth.

"MANNERS MAKETH MAN," by the author of "How to be Happy Through Married." New York: Charles Scribner's Sons. 12mo, \$1.25. This is a book of etiquette, as might be supposed, but it is a book of very sensible and bright short essays, the best of which are of improving personal, domestic and social life, with criticisms upon common habits tending to deprive of the right of enjoyment and the power of adding to the happiness of others. It is an eminently practical and interesting volume.

Phillips & Hunt publish now by Rose Terry Cooke. 12mo, 80 cents. The author is one of our best story-tellers, a story reader of this little volume will readily believe. It gives a vivid picture of life with its temptations, and its only safeguard under God is a real and immediate rejection of the solicitation of the great adversary of all righteousness and peace.

THE HERETIC PRIEST, and Other Tales of Reformation Times in the Netherlands and Germany. Translated from the Dutch. New York: Phillips & Hunt. 12mo, \$1.00. Those who read Mr. Cooke's story know what thrilling interest they have in the times embraced in these stories. For younger readers, who may not yet seek the stout volumes of the tales, true to nature and fact, will afford both instruction and pleasure. The book is a wholesome one, and well written.

IN THE WRONG PARADISE AND OTHER STORIES, by Andrew Lang. Harper & Brothers. 16mo. The amusing stories and sharp criticism upon public men and the world in general, contained in this volume, have appeared in the leading English periodicals. The "fellow of Merton College" is a brilliant writer, and appears to good advantage in these very vigorous short papers. Of him it may be said, he writes plain English, in an attractive style.

The National Temperance Society issues, in a handsome double-column volume, SUSAN'S SHEAVES AND OTHER STORIES, by Mrs. C. M. Livingston. Here are ten well-told tales, all illustrating, in some form, the blessedness of the sober life, and the fearful consequences of indulging an appetite for alcoholic drinks.

DOLLARS AND DUTY, by Emory J. Haines. Boston: James H. Lath. 12mo, \$1.50. The brilliant preacher of Tremont Temple is equally successful with his books as with his sermons, in attracting the popular attention. The present is not his first effort. We have seen his *Prison Stories*, *A Tale of the East*, and *Bringing out very vividly the modern conflict between the laborer and his employer*. The present work pictures the too familiar incident of the housewife's bread and butter. It is a story of the truest and most defensible methods of the day. The book is dramatically and eloquently written, perhaps too richly spiced for a severe taste, but the reader's interest will be easily retained to the last.

From Phillips & Hunt, Book Room, New York, we have, THE DAUGHTER OF PHARAOH: A Tale of the Exodus, by Fred Myron Colby. 12mo, \$1.50. This is a successful effort to reproduce the times of Moses in Egyptian history, and in a well-managed story to bring out the social, domestic, and religious ideas and customs of the time. The volume will be read with the most interest as the Sunday-school lessons this month enter upon this era—thirteen centuries ago and more—and trace the land of the Pharaohs to their progressive changes.

From the same House we have, DOUGLAS'S DELIVERANCE, by Mary Harriot Norris. 12mo, \$1.50. This is an interesting romance, illustrating the aspirations of a bright girl of the day, anxious to be something and to do something, but finding in her real mission. In her discussions with dear friends the practical and the sentimental views of life are clearly presented, and the eager reader will find her heart warmed by the simplicity and the unselfish heroism of the story.

In Harper's Handy Series we have, among the latest issues: THAT WINTER NIGHT; or, Love's Victory, by Robert Buchanan; THE BRIGHT STAR OF LIFE, by B. L. Farjeon; THE GULLY, by Wilkie Collins; GOLDEN BELLS, by E. F. Benson; THE NINE OF HEARTS, by B. L. Farjeon.

In Cassell's National Library, we have, THE LIFE OF TWO CAPTAINS, by La Motte Fouquet; and TRAVELS IN ENGLAND IN 1732, by C. P. Moritz.

From A. C. McClurg & Co., Chicago, we have, THE LIFE OF GREAT AUTHORS, by Hattie Tving Griswold. 12mo, \$1.50. This volume contains thirty-three short sketches of writers of the present century, commencing with Goethe and ending with Ruskin. These sketches seem to be written with much critical and literary ability. We have read with satisfaction the very discriminating and just biographies of Goethe, Byron, and Carlyle—subjects which are difficult to treat wisely. The work will do excellent service as a text-book of literature in academies, for the reference school library, and for general and popular reading.

The same House issues, WILLIAM SHAKESPEARE, by Victor Hugo. 12mo, \$2.00. The great interest of this volume is in the intelligent and appreciative criticism of the great dramatist, rests in the impression made upon the mind of one of the foremost of literary Frenchmen by the study of the prince of English poets and playwrights. It is an admirable introduction for the English as well as the French student to a full appreciation of the genius and works of his peer. Hugo gives an interesting account of Shakespeare's life and times, an interesting discussion, with illustrations, of the genius of the great dramatist, and a comparison with other, ancient and modern, writers. The work discloses the power and discriminating characteristics of the popular novelist, and forms a series of most interesting and instructive literary and philosophical discussions.

to get the warden of this prison, Mr. Massey, an excellent Christian man, and an office-bearer in a Presbyterian Church, dismissed, presumably in order that his place might be filled by a Roman Catholic. Trumped-up charges of exceptional severity in the treatment of refractory prisoners who happened to be of the Roman Catholic faith, were preferred against him; and when these charges could not be sustained before the commission appointed to investigate them, influences were brought to bear upon the government sufficiently powerful to secure the appointment of an additional officer in the office of the warden, in the person of a Roman Catholic, whose sole function appears to be to act as a spy upon the movements of that officer.

All this, too, be it remembered, has taken place, not in Quebec, but in Ontario; not where the Romanists are in the majority, but where they form barely sixteen per cent. of the population. And what is most extraordinary is, that until recently neither the secular nor the religious press had a word to say against it. Knowing that the Roman Catholic vote was sufficient to turn the scale in favor of whatever party might be able to secure it, no one dared to say a word about these flagrant encroachments upon the rights and liberties of the people lest his party might suffer at the next election. Even the religious papers, from which one had a right to look for better things, were positively dumb on the subject. As events have shown, there was, however, a limit to this forbearance on the part of these organs of public opinion. Strange to say, it was the *Toronto Mail*, a leading secular journal largely devoted to politics, and having the reputation of being the organ of a political party, that was the first to expose and denounce these things. The *Presbyterian Review*, a newspaper which is under the supervision of a committee composed of leading ministers and laymen of the Presbyterian Church, has also done excellent service along the same line. The result is, the community has become pretty thoroughly aroused. But whether the leaders of either of the political parties can be trusted to either undo the mischief that has been done, or to prevent something worse in the future, remains to be seen. If anything saves the men in power from the punishment which they richly deserve, it will be the fear that their opponents would do no better. Whether this is a good reason for shielding men who have so flagrantly betrayed their trust, I must leave the reader to determine.

Toronto, Dec. 12, 1886.

Our Book Table.

NOTES ON THE PARABLES OF OUR LORD, Fifteenth Edition, Revised, and NOTES ON THE MIRACLES OF OUR LORD, Thirteenth Edition, Revised, by Richard Chenevix Trench, D. D. New York: C. Appleton & Co. 12mo. Of the character of the original edition of these volumes it is not necessary to speak. They have long been standard works in our exegetical literature. The number of editions through which they have passed is the best evidence of the estimation in which they have continued to be held. The careful author refused to have the early editions stereotyped, in order that he might continue to avail himself of the opportunity for perfecting his work, giving the results of his continued studies. The present edition has received the last touches of a hand that no longer holds the busy pen. The work has been thoroughly revised, and the notes have been translated so as to make the book valuable to the Bible student unacquainted with the Latin, Greek and Hebrew tongues. The edition is a beautiful one, and will doubtless enter upon a fresh and even wider circulation.

LIBER AMORIS: Being the Book of Love of Brother Aurelius, by Henry Bernard Carpenter. Boston: Ticknor & Co. 16mo. Printed and bound in excellent taste. \$1.75. This is a metrical romance, executed with much poetic and dramatic skill. Its scene is laid in the first dawning of the Renaissance, and it illustrates the cry of the strongest of the human passions in the heart of one even shut away in the solitary cells of the monastery.

RISIN' DAUGHTER: A Drama, by Anna Katharine Green. New York: G. Putnam's Sons. 16mo, uncut leaves, \$1.00. This is a vigorous production. Its scene is laid in Florence. Two brothers of high station fall in love with the daughter of a wealthy merchant. After a long struggle, one of the brothers, having placed the hand of his betrothed in that of the other, takes his own life. The drama is written with much power, and becomes a painful tragedy at its close.

RECOLLECTIONS OF A PRIVATE SOLDIER IN THE ARMY OF THE POTOMAC, by Frank Wilkeson. New York: G. P. Putnam's Sons. Square 16mo. We have had the works of many officers of the great army during the late civil war, on both sides of the line, and a few reminiscences by the soldiers of the line. The latter may not be able to secure so wide a horizon, or to understand clearly the great necessities of the hour, or the reason for the plans of the generals in command, but they give us actual details of the incidents of the field, the opinions of the rank and file as to their commanders, and an inner view of the camp and battle-ground. Such is this volume of Mr. Wilkeson. He is a man of positive opinions, and speaks out his mind without hesitation. In his judgment, "the deadly failures of campaigns, the awful waste of the best soldiers the world ever saw, the fearful swelling of the public debt," was "wholly due to West Point influence and West Point commanders." The reader can see at once how fresh and fearless his book will be.

BEFORE AN AUDIENCE; OR, THE USE OF THE WILL IN PUBLIC SPEAKING, by Nathan Sheppard. New York: Putnam's Sons. 12mo, 75 cents. This book embodies a course of professional lectures, delivered to the students of the University of St. Andrews and the University of Aberdeen, Scotland. They are plain, practical and eminently sensible talks upon the way to secure an easy and effective delivery, and how to























Church News.

MAINE.

PORTLAND DISTRICT.

Portland, Congress St. — At the late quarterly conference the pastor, Rev. E. Tinker, gave a very encouraging report of the condition of this charge. Attendance at Sunday-school, class-meetings, social, and Sabbath services, was on the increase. Five recently obtained a hope in Christ; the collections for ministerial support were giving larger returns than for some time past, and those for benevolences were increasing; and beside all this, more than a thousand dollars had been raised for repairs on the church, \$800 of which had already been expended. These repairs were greatly needed, and will add much to the appearance and the durability of the edifice and the comfort of the worshippers. Mr. Tinker, though greatly afflicted and bereaved lately, is in labors more abundant. Mrs. Tinker, whose health has been much impaired, has been recruiting amid the invigorating atmosphere of the New Hampshire mountains, and has enjoyed for a while the kind care and hospital of "Aunt Mary" at North Conway.

Pine St. — This kind people, who have been so careful of the health of their pastor, Rev. C. J. Clark, D. D., during the summer season, are now enjoying the results of their care in his restored health, and faithful attention to the duties of his pastorate, in which he is greatly helped, too, by the labors of his devoted wife. His pulpit efforts are a source of inspiration and profit. The prayer-meetings, though testing his strength a little too much in singing, are seasons much enjoyed. Six have been received during the quarter by profession of faith. The reports of attendance at class-meetings by the several leaders are encouraging, and the Sunday-school is gaining in interest and numbers. A course of lectures and readings calls out a good house. The lecture on "The Model Wife," by Rev. J. W. Johnston, of Newark, N. J., — an old pastor — was full of good sense and practical suggestion, with an interspersing of wit and humor which elicited laughter and elicited very general approval.

Christ St. — The condition of this charge, always gratifying, has never been more so than at present. Maintaining a constant spirit of work, accompanied with energetic effort by teachers and superintendent in the Sunday-school, by leaders and stewards in their respective offices, and by the ever-diligent and faithful pastor, aided by his wife, who proves herself a help-mate for him, and the prompt co-operation of faithful members, the piety of the church is intelligent and ardent, and as the result constant accessions are being made to its numbers, ability, and usefulness. Thirty-three have been received recently into full membership; nine during the quarter have been received on probation; and two classes of children have been formed for religious instruction, which are well attended. The leaders report good average attendance, and in rendering a full written statement of the condition of their several classes, afforded much valuable information to the quarterly conference. This charge will reach the million-dollar line from "collections only," and we hope all the charges on the district will do likewise.

Ferry Village, just over the harbor from Portland, reached every half hour by ferry-boat, is destined to be a populous place, as it is an enterprising, place, and Methodism has a good prospect before it, especially as it holds all the ground at present. It has a church edifice noted for its capacity, if not for the elaborateness of its architecture, which is well attended, and it is served by a pastor whose labors have been greatly blessed to the people. Last year seventy professed conversion. During the last quarter sixteen were taken into the church from probation, and all the interests of the church are well cared for by pastor and people.

Woodford is enjoying a good degree of prosperity under the care and labors of Rev. R. Sanderson, and his wants are well and promptly met by the assiduity and faithfulness of the official board and members. Though a comparatively young and small society, and heretofore finding it difficult to meet its financial responsibilities, yet by attending to the disciplinary plan, this year they are succeeding beyond their expectations. Now instead of being in arrears, with the minister and themselves pained by large deficiencies, each month the pastor is paid his full claim at Clark Memorial, and quarterly at East Deering, and pastor and people are happy and easy. Special meetings have resulted in the thickening of the church, and some have turned to the Lord. Three have been converted in the Sunday-school, which is in a prosperous condition numerically, financially and spiritually. A young man rose for prayers last Sunday evening.

It is to be hoped that all the churches in the district will adopt the plan urged by this church. Don't be afraid, brethren, of doing what the Discipline recommends. We think the General Conference is a wise, as well as progressive, body, and we shall do well to follow its injunctions and bidding as laid down in the Discipline.

W. S. J.

Portland. — The veteran missionary, Rev. Dr. William Butler, spent a recent Sabbath with the Methodist churches of Portland, speaking in the morning at Pine Street, in the afternoon at Chestnut Street, and in the evening at Congress Street. Each of the churches will fully reach the million-dollar line. Portland district, without doubt, will give its full share. The cause of missions was never dearer to the hearts of the Methodists of Maine than at the present hour. On Monday morning Dr. Butler gave an address at the Presbytery meeting that was full of facts, interest, and inspiration. To say that the presbytery were delighted with his career, tender, and eloquent words would be to tell only a part of the truth. We were charmed. We believe in the man. We admire his zeal, courage and heroism. May his presence be seen for many a year in the midst of the churches!

Last Sunday morning the quarterly union Methodist love-feast was held in Congress St. Church. It was a season of great spiritual power. One hundred and seventy persons spoke in the hour allotted to testimonies. It may be doubted whether Boston Methodist love-feasts are more spirited or spiritual.

The graphic and enthusiastic description of Sam Jones and the Cincinnati revival services, by Brother C. J. Clark, at one of our district ministerial meetings, has led some of us to think that Portland would be a splendid field for Brother Jones' vigorous methods and more vigorous English. If Boston shall be thoroughly aroused — as it doubtless will be — Brother Jones need not fear to attack this city by the sea, for whatever our faults, and misdoings, and shortcomings, it is not probable that we are more huffy than the "Hub," or less susceptible to religious impressions.

At last it is officially announced that Portland is to have the presence of a Bishop for a few days in the month of January. The very thought sends a thrill of joy to our finger ends. We shall make the most of that occasion. Portland Methodism will don its Sunday dress, wear its Sunday face, and look ever so winsome and attractive. It will prove to the distinguished prelate that it knows how to bear itself in the presence of official dignity and authority.

It is rumored that at the next session of the Maine Conference "Providence" will supply some of the pulpits, the bishop some, the presiding elders some, and the rest will take to the "woods." Maine, you know, is said to be the "paradise of bishops" (although they seldom enter it), because both laymen and preachers are so loyal both to the letter and spirit of Methodism. Friskiness, skittishness and pettishness are characteristics scarcely ever seen in these latitudes. Methodists here believe in Methodism.

South County.

CONNECTICUT.

South County. — Here Bro. Farley and his people have been engaged beautifying the house of the Lord. Last week they had a delightful reopening. Appropriate discourses were preached by Presiding Elder Edison and Bro. Joseph Hollingshead. The money was all raised to pay for the improvements, and everybody was full of good cheer.

Willimantic. — At this place Bro. Tirrell is seeing the work of the Lord prosper in his hands. He has received fifty probationers recently, and the work of salvation goes forward.

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**Zion's Herald.**

**THE CALENDAR, 1887.**

JANUARY		FEBRUARY		MARCH		APRIL		MAY		JUNE		JULY		AUGUST		SEPTEMBER		OCTOBER		NOVEMBER		DECEMBER	
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**Wesleyan Building**

### The Week.

#### DAILY RECORD OF LEADING EVENTS.

**Tuesday, December 28.**  
Four persons seriously injured in a collision between horse and steam-car at the O'Neill Street crossing in Chicago, Ill.  
Destruction, by fire, of the new Temple Theatre in Philadelphia. Three firemen buried beneath falling walls, and only one saved.  
Very cold weather and blizzards reported in Iowa.  
Occurrence of severe snowstorms in England. Trains delayed, telegraph wires down, and other inconveniences experienced.  
**Wednesday, December 29.**  
Termination of the Fort Richmond Railway strike.  
A popular subscription for Mrs. Logan already assuming large proportions.  
A million dollars worth of steamers and barges burned at Cairo, Ill.  
Dr. Patten, of Franklin, Me., burned to death in his own house on Christmas day.  
Dynamite discovered under the car tracks in San Francisco, Cal.  
Death of a niece of Robert Burns — Isabella Beggs.  
Railway lines on the Continent still blocked with snow. The grounds of Buckingham Palace greatly damaged. An enormous amount of property destroyed in France.  
Sir John Hennessy, the governor of Mauritius, suspended by the English government.  
**Thursday, December 30.**  
A reception given at the Hotel Vendome, this city, by Vassar alumnae to Dr. James M. Taylor, recently chosen president of Vassar College.  
Death, in Worcester, Mass., of George Crumpton, an inventor, and the son of an inventor in the way of cotton looms.  
The body of General Logan lying in state in the Capitol rotunda, Washington.  
Occurrence of a large fire in Greensburg, Penn., involving a loss of \$100,000.  
Destruction of a small steamer by fire near Black Point, N. B. One man drowned; the survivors badly burned.  
Occurrence of a bad smash-up of freight trains at Westboro on the Boston & Albany road.  
About \$45,000 of the money stolen several weeks ago from the Adams Express Company at the West, recovered.  
The news from Europe more warlike.  
A ukase which virtually expelled all German Jews from Poland issued by the Czar of Russia.  
**Friday, December 31.**  
A score of lives lost by the burning of a floating boarding-house on the Tomlinson River in Alabama.  
Prof. James Russell Lowell the new president of the Modern Language Association.  
Occurrence of several shipwrecks on the coast of Delaware, and unaccompanied with loss of life.  
Death of Gen. W. W. Loring, of Egyptian fame, in New York, aged about 70 years.  
Thirty thousand people in Texas in need of food and clothing.  
The depression in the shipbuilding interests of Maine not so great for ten years as during 1886.  
The Inman steamer "City of Chester," at Liverpool, damaged by fire.  
Two hundred lives reported lost in Germany by the recent heavy snowstorm.  
A loan of \$3,000,000, wherewith to pay off the French indemnity, secured by the Madagascar government.  
**Saturday, January 1.**  
The Opera House block and other buildings in Girard, Penn., burned. Loss, \$65,000.  
Funeral services held yesterday over the remains of General Logan in the Senate chamber. The eulogy pronounced by Dr. Newman. President Cleveland not able to be present.  
The Chilian Minister's residence robbed of money and \$7,000 worth of jewelry by a former servant, who was arrested and the money recovered.  
Occurrence of a panic at a fair in Madras, and several hundred people reported crushed to death.  
**Sunday, January 3.**  
The amount of snow in the West causing much trouble to railroads.  
Death of Dr. Horatio Potter, Sr., retired Bishop of the diocese of New York, in his 85th year.  
A sleighing party struck in crossing a railroad track in Fort Wayne, Ind., and two girls killed and seven injured.  
The story of the loss of the Norwegian barque "General Rye," one of thrilling interest.  
The White House reception on New Year's Day remarkable for its quietude.  
An assignment made by the Dozers Land and Cattle Company of Texas. Amount of liabilities, about \$500,000.

The treasures of the Odeschki palace in Rome damaged by fire.

Mr. Goschen accepts the leadership vacated by Lord Randolph Churchill.

The total arrivals in New York in 1886 from foreign ports, 5,977—a slight increase over 1885.

Four valuable vessels bound to Philadelphia ashore on the Delaware coast.

The Sunday law quite generally observed in Louisiana yesterday.

Occurrence of a disastrous fire in London, involving a very large loss.

A new Jewish seminary formally opened in New York city.

Three hundred lives lost by the disaster at Madras, India, and as many more reported as injured.

Death of Gen. Albert Gallatin Lawrence, in New York city.

Half a million dollars needed to supply the immediate pressing needs of people in Texas who are dependent on charity.

Decision of the LAW COURT.

Richard Allen et al. Trustees of the M. E. Church of Columbia Falls in equity vs. Henry W. Buckman. Freeman for church. Harvey and Peabody for Buckman.

Rescript.—The judgment of the court is, that the complainants have a lien on the land described in their bill, for the payment of the legacies to the Methodist Episcopal Church at Columbia Falls, as set forth in the bill; that a master be appointed to sell said land and make conveyances thereof, and from the proceeds to pay the costs and expenses of the sale, and then pay to the complainants eight hundred and thirty-three dollars and thirty-three cents as principal, and also the amount of the annual payments in arrears at the time of the sale, with interest on each from Nov. 1, of the year when due, and to pay the residue to the respondent; that the time, place, notice and manner of sale, and other details be fixed in the decree, appointing the master, that the complainants recover costs of suit and have execution thereof. Decree to be made as above indicated.

ABSTRACT OF THE FACTS IN THE CASE.

Louisa J. Buckman by her will, dated the 23d of January, 1852, devised to Hiram Coffin, of Columbia, now Columbia Falls, her "homestead farm," which devise was subject or charged with annuity to the Methodist Episcopal Church of Columbia of \$50 per year, with the alternative to Coffin to free himself from this condition by paying a gross sum of which \$50 was the interest, viz., \$833. Upon breach of the condition, the farm was to fall to the church. Hiram Coffin for about 28 years unobscuredly paid the annuity of \$50 a year. The defendant in this case, Henry W. Buckman, while Coffin was on his death-bed, bargained with, and paid said Coffin \$141 for his interest in the farm, it being stipulated in the trade that he should "stand in Coffin's shoes" and continue to pay the annuity to the church, etc. Buckman first having obtained consent of the trustees of the church to make the purchase and agreed with them to continue to pay the \$50 a year the same as Coffin had done until he could pay the \$833. The land at that time was valued at from \$1,500 to \$2,000. The defendant having once secured the deed refused to comply with the condition of the will, claiming that he could hold the whole farm for the \$141 that he paid, on the ground that the clause in the will in favor of the church was illegal. He has resisted three suits at law in his attempt to hold it and the church in Columbia Village, with the final result as above stated in the rescript of the court.

EXRA.

**NEW HAMPSHIRE.**

Glanvins.—Rev. James Thurston is the oldest surviving pastor of the Portsmouth church. He was present at the dedication of the vestry, and preached Sunday forenoon. Coming to stop with his old friend, Dr. Jasper, and it being not far from the Christmas time, he brought with him a gift of his own manufacture. It was a foot-rest and slipper-case combined, made of black walnut, neatly constructed and nicely cushioned. It was accompanied by the poetical lines that were published in recent HERALD.

Bro. Cherry is happy over eight new visitors to testify for Christ in the social meetings, and one to ask the prayers of God's people. The church at Moultonville is beginning to show signs of spiritual life, and earnest labor is being put forth for a revival of religion.

Christmas services were held at both the Methodist churches in Concord. At Baker Memorial the attraction was a full-rigged ship—the "Glad Tidings"—from which many useful and beautiful presents were distributed.

There is to be a union missionary convention for Concord and Claremont districts, at Concord, Jan. 31 and Feb. 1. Chaplain McCabe and other able speakers are to be present. The W. F. M. Society will hold a convention at the same time and in connection with the former.

Rev. N. C. Alger and wife were completely surprised by the people of Warren charge, at Christmas, when they received from them an elegant silver service. The contributors numbered nearly one hundred and fifty.

A meeting to consider the organization of a Chautauqua Assembly at the Weirs is called for Jan. 13. Invitations have been sent to the presidents of local C. L. S. Circles. Passes will be sent them over the Boston & Lowell lines, if they send names to Rev. J. M. Williams, Manchester, who is the mover in the matter. Chautauqua is going to be everywhere.

Rev. A. F. Baxter's Sunday-school class at Antrim agreeably surprised him at Christmas time by the present of a fine revolving book-case from Canton, Ohio. What more appropriate gift could be made or received by parties who sustain this relation to each other, throughout the Conference? No one knows what number of sermons New Hampshire would produce, if every study was furnished with the modern improvements.

### VERMONT.

"Father" Wiggins, a most godly superannuated member of the New Hampshire Conference, who has lived for many years in Lyndon and vicinity, committed suicide by hanging a few days ago. He was eighty-five years old, and has been subject to fits of melancholy for some time. It is believed that in one of these fits he killed him. His wife died several years ago, and he had no children; so that he felt very much alone, though kindly cared for by those who loved him. He has always sustained an irreproachable Christian character. The funeral was singularly sad—not one relative being present, if he has any living. Bro. H. P. Cushing, of East Burke, conducted the services, assisted by Bro. John Currier, of the N. H. Conference, a life-long friend of the deceased.

Chaplain McCabe is to spend two days in Vermont in the interest of the Missionary Society. He will speak at Bellows Falls, Jan. 12, and at Brattleboro, Jan. 14. He will, also, attend a missionary convention to be held at Woodstock, Jan. 12 and 13. Bro. J. Hamilton has arranged for a two days' convention, with speakers as follows: Wednesday afternoon, Bro. R. L. Bruce and E. E. Reynolds; Wednesday evening, Bro. H. A. Spencer and T. P. Frost; Thursday morning, Bro. N. W. Wilder and A. H. Webb; Thursday afternoon, Bro. W. R. Davenport and A. J. Hough; Thursday evening, Secretary McCabe.

The Orleans County S. S. Association held its annual convention at Coventry, Dec. 14. It was well sustained. Hon. Geo. H. Blake, of the Orleans County Monitor, published at Barton, was elected president for the ensuing year.

The Windsor County S. S. Association held its annual convention at Windsor, Dec. 16 and 17. Several excellent papers were presented on different aspects of Sunday-school work. Miss S. J. Taft, of White River Junction, who has been the secretary of the Association for the past five years, resigned her office, and Bro. J. Hamilton, of Woodstock, was elected to the place, and also chairman of the executive committee.

The St. Albans Daily Messenger published a full outline of the excellent sermon preached by Bro. E. W. Culver at the dedication of the church at South Franklin. Several pastors in the vicinity were present and participated in the services, which were in charge of the pastor, Bro. M. P. Bell. Bro. A. W. Ford, of Georgia, preached in the evening.

Bro. John Morse and wife, of West Burke, visited Derby last week, where they were kindly greeted by their former parishioners.

The Woman's Home Missionary Society of Barton Landing has just sent a barrel of supplies South; and his parishioners have made Bro. W. I. Todd a generous donation to partly make good the practical loss of his valuable horse in his recent accident.

Bro. E. Snow, of Franklin, has just received a donation of over \$100, as an expression of "good-will" by his many friends.

Bro. A. Scribner, of Newport, conducted quarterly meeting services at Derby last Sunday, in exchange with the pastor, Bro. H. E. Howard.

H. A. S.

### RHODE ISLAND.

In the Methodist Sunday-school in East Greenwich there is a very interesting revival of Bible study. The attendance has nearly doubled since the present pastorate began. Mrs. S. L. Day, the pastor's wife, is superintending, and is ably sustained by an excellent corps of teachers.

Rev. H. W. Conant, State Agent of the R. I. Temperance Union, delivered an excellent address on "The Outlook and Duty of the Hour," in a union temperance meeting held in the Congregational Church, Bristol, Sunday evening, Dec. 12.

The Park Place Congregational Church, Pawtucket, had a narrow escape from a destructive conflagration, Sunday evening, Dec. 12. Gas leaking from a pipe in the cellar exploded and burned the wood-work a little before it was extinguished.

Building Methodist churches is exciting great interest in Providence and vicinity. St. Paul's people will not be long without a church home in the place of the one just burned. Our Swedish brethren are gathering their

resources to build a house for the Lord. Asbury is putting the dollars into enduring stone. The Ladies' Aid Society of this church recently added \$400 to the building fund—the proceeds of a bazaar. Hills Grove starts with a subscription of \$3,000 from Mr. T. J. Hill, and will (D. V.) put up a convenient chapel in the spring. Haven Church, East Providence, is enlarging her borders 37 by 24 feet, accommodating 150 more. This has been needed for some time. In the meantime Broadway, Providence, is pushing on in the line of improvement and will re-open in the early spring. All meetings are now held in the vestry.

St. Paul's pastor is vigorously pushing the financial part of the re-building problem. He has nearly \$4,000 subscribed. Help him to \$4,000 more at once! Send to Rev. E. D. Hall, Providence, R. I.

**LETTER FROM SAN DIEGO, CALIFORNIA.**

MR. EDITOR: On the recent occasion of my fiftieth birthday, Mrs. Chase prepared a surprise; having by former correspondence brought remembrances from several of my appointments in the New England Conference; and as I am unable, from my pressing work, to reply personally, I beg leave to take this opportunity to give an account of myself.

My appointment to Los Angeles in 1879, found me pastor of the one church. At the end of my five years in that city (three years at Fort Street, and two years at Asbury Church), we had built four churches and three parsonages at an aggregate cost of \$60,000, and gained an increase in membership from 330 to 1,000.

My appointment to this city fifteen months ago with special reference to the establishment of our educational interests in this country; and coming—as was the case in Los Angeles—just before the revival of business, it gave opportunity to obtain property for future values. We first united our efforts with a company for the building of a town in the beautiful Valley of Escondido, thirty-five miles from here; and now a flourishing village is built, the foundation for a seminary to cost \$30,000 is laid, and we shall have an endowment fund of \$100,000.

In the meantime we went to work to obtain lands in the city, and succeeded in securing gifts in acreage property, which in a few months we shall divide into house lots, and which will afford for us a college of fine arts—a building such as you may see engraved in the August number of the Century—the Art College at Buffalo, N. Y.; and as the land is but two miles from the bay, and in the most beautiful location, we have a reasonable hope for an endowment fund of \$100,000.

In a northeasterly direction thirty-five miles from the city, is located one of the finest and most fertile valleys in the country, and so centrally located as to warrant a flourishing town. Next week we shall receive, in deed of trust, about three times as large a gift in land for a seminary as was donated at Escondido. We shall sell a sufficient amount—and at prices to warrant speedy sales—to erect a building to cost \$50,000, and expect to realize largely for an endowment fund.

Now, Doctor, you do not quite understand this, and I cannot take time to further explain; but let me say our country is the size of Palestine, and is being rapidly settled by the best of classes. The soil is in productiveness unsurpassed, and our climate is unequalled, and when we can get this property for the asking, we think best to receive rather than by and by from door to door. My church membership here has increased from 70 to 200. Our city has grown in the fifteen months from four to ten thousand, and is going ahead with an astonishing rapidity. I have just secured lots in two localities for new churches, and an hard at work for the third. We enlarged our church last season, but must soon build a new one, or stop growing.

Let me say that our educational system is connected with, and a part of, the University of Southern California, under a single board of directors, chosen by the Conference annually. Let me add that the last-named gift consists of one-half the town site of Ramona; and being president of the board of trustees for the seminary, I should be pleased to furnish any further information desired.

E. S. CHASE.

The number of candidates for the ministry of the Episcopal Church in the United States is 344, a smaller number than at any time since 1868.

Mr. Spurgeon says of the Salvation Army: "If it were wiped out of London, five thousand extra policemen could not fill the place in the repression of crime and disorder."

The Dakota Loan and Trust Company offers to investors guaranteed mortgages paying seven per cent. interest, principal and interest payable in Boston. The stockholders of this company are representative business men of Boston and Dakota, in whose judgment and wise management the fullest confidence can be placed. Mr. William H. Hadden (formerly of Ordway, Blodgett & Hadden) is the Eastern manager of this company, with offices at Old State House, 210 Washington Street.

The farmer plants his seed, and while he is sleeping the corn grows. So with advertising. If you wish to know how to advertise to the best advantage, write to George P. Rowell & Co.'s Newspaper Advertising Bureau, 10 Spruce Street, New York. They will send you a large pamphlet, with much valuable information free.

All lovers of Choice Flowers should send to the Dineen & Genard Co., West Grove, Pa., for some of their lovely Roses. These Roses are certain to bloom, and are the finest in the world. They are sent safely by mail, post-paid, to all post-offices in the United States. See advertisement in this paper.

Use Electro-Silicon, the famous silver polish which produces a most exquisite brilliancy without scratching or defacing the finest surface. It costs nothing for a sample. Send your address to the Electro Silicon Co., 72 John St., New York.

The Methodist Society of Reading, Mass., having purchased the Old South Church in said town, offer for sale their church organ and furniture, with their church and 15,600 feet of land.

The greatest consolation to one growing old, is the improved surroundings which come with age, experience and wisdom.

We are reminded of this fact by the appearance of the new 82d Annual of D. M. Farr & Co., the celebrated seedmen of Detroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm in any business in the United States.) Millions of people, gardening both for profit and pleasure, have found ever increasing satisfaction and delight in using their seeds.

Every one desiring seeds of the highest type and best quality, should secure their Annual. It is sent free on application.

JOHN D. KNOX & CO., INVESTMENT BANKERS AND LOAN AGENTS, TOPEKA, KANSAS.—The Kansas Methodist says of the head of this firm: "His name is a guarantee of honor, integrity and responsibility." The Commercial World says of the firm: "Owing to thorough experience in this line they are enabled to offer superior facilities." From personal observation at the Bank in Topeka, and a thousand miles travel in the State, the manager is enabled to give investors important information. Give him a call at the Boston office, 36 Bromfield Street, Room 24. See advertisement in this paper.

J. F. SHEPHERD, Manager.

### Church Register.

**HERALD CALENDAR.**

Portland Dis. Min. Assn., at Pine Street Church, Portland, Jan. 2-3.

Providence District Min. Association, at Church, Portland, Jan. 7-9.

**UPPING CONFERENCES.—1887.**

CONFERENCE PLACE TIME BISHOP

N. Y. East, Mt. Vernon, N. Y., April 7, Harris

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